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ways. Slow travel of this sort, with many rests, tends to draw travelers who start out separately into little groups. Particularly is this true on days of important *fiestas*, when hundreds or thousands walk many miles to and from the celebrating village, clustering for gossip, exchanging news and opinions. Foot travel is the newspaper of such regions.

The importance of foot travel is reflected in the conventional courtesies of the road. Not only is there, as everywhere, a conventional greeting when two travelers meet face to face,[1] but also there is a conventional greeting when one overtakes another. Where travel is on foot, the moment of such passing is so prolonged that the slight feeling of tension must be released by means of a conventionalized greeting. So the traveler overtaking another group says, "*Yenican anmuica, amehuantzitzin*" ("Now here you go along, gentlemen"), or may simply murmur "*Nican.*" The others reply, "*Quemacatzin, yenican tiatihue*" ("Yes, here we go along"), or simply, "*Quemacatzin.*" If the person overtaking the others chooses not to join that group but pushes on ahead he states that fact, saying, "*Mantiahtacan nepa ti nechnotzitzitzquilitin*" ("We go on, so as to get there"), generally shortened to "*Mantiahtacan.*" The others give their assent or permission, replying, "*Ximoica, nehua yolicniati*" ("Go ahead, I go little by little").

In spite of the constant communication and inter-

[1] The greeting is, "Whither do you go?"—"*Adonde van?*" in a Spanish context and "*Canin anmuica?*" in a Nahuatl context.

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ly the pre-Columbian economic pattern. Only now the market days fall on days of the European week rather than on fixed days in the Aztec *tonalamatl*. In Tepoztlán, markets are held on Wednesday and Sunday. Larger towns have daily markets, with special days for more important gatherings. In Cuernavaca, these days are Tuesday, Thursday, and Saturday; in Cuautla, Friday is an important day; in Yautepec, one such day is Monday. Thus those who live by trade can make the rounds of the markets. A vendor of pottery in Tepoztlán on Wednesday goes regularly to Cuernavaca on Thursday. There he buys more pottery to sell on Friday in Cuautla. On Saturday he is back in Cuernavaca, where he buys fruit. On Sunday or Monday he is in Toluca where he sells his fruit and buys Toluca pottery. This he offers on Tuesday in Cuernavaca, and on Wednesday he is again selling Cuernavaca pottery and what is left of his Toluca ware in Tepoztlán.

Mexican towns are essentially markets; characteristically the only industry is household industry, and agriculture usually accomplishes little more than the support of the community. Everywhere the *plaza* dominates the town; the only large buildings are there; it is the center of social life. Even in unimportant towns like Tepoztlán the two market days break the week into two periods of lull separated by two days of special interest and attention. On these days the Tepoztecans come to the *plaza* to exchange not only goods but information. Besides the regular

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"head," much like the "poll" in our "poll tax." Co-operative repair of streets is *cuatequitl.* The co-operative labor by which harvests are brought in is *cuatequitl.* So is the co-operative work done in connection with the support of the *santos;* the cleaning of the chapels, and the preparation of the chapel and its yard for a *fiesta.* Such work is regarded as the moral obligation of the individual to perform. The request of an elder to join in such work is not lightly denied. The limited observation upon which these statements are founded would suggest that such requests tend to assume an almost ritualistic character; the request is almost a formula. A group of men go about from house to house, announcing the proposed work. One says, characteristically, "*moztla mitztocaroa cuatequitl*" ("Tomorrow it falls to you to do *cuatequitl* [of a certain sort]").[1] The word *cuatequitl* is always used.

Cuatequitl is, quite plainly, the survival of communal labor reported from both the Aztec and the Maya areas. It is probably characteristic of all parts of Mexico where Indian heritages are strong.

There are, however, a score or more classes of specialists in Tepoztlán, and a description of the extent to which labor is divided is, as always, a description of the intellectual life of the community. A special interest to the situation in Tepoztlán is derived from the fact that the specialists there fall into two distinct classes, one of which represents the self-sufficient

[1] In this Nahuatl phrase the Spanish verb *tocar* ("to fall to the turn of," "to pertain to") is used as though it were a Nahuatl root.

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533 538 they are the most significant of all the songs. They are the songs that record and perpetuate events (*corridos*, in the sense in which that term is used generally in Mexico). In the cities of Mexico such songs report dramatic crimes or accidents as well as the events of war. This class of songs constitutes a sort of newspaper of the folk. Such songs from other communities come to Tepoztlán and are sung there along with the local *corridos*. But, in Tepoztlán, crime almost does not occur, and great accidents are rare; so the subject matter involves almost entirely the episodes and the heroes of the last great revolution. Dramatic incidents that happened near Tepoztlán, the local revolutionary leaders, the moods of pride and sorrow of revolutionary days, were made into music by Zapatista soldiers around their campfires; and now these memories of which the group is proud are revived and the values therein are redefined in the singing of the songs today. These songs are the real history-books of Tepoztlán, the cherry tree of their George Washington, and their Paul Revere's ride.

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533 539 These ballads of revolution may conveniently be regarded as of three principal types: the soldier song, the political lampoon, and the narrative of a military exploit.

In the soldier song the Zapatista sings his life. There are no episodes, no personalities. The life of the *guerrilla* in the mountains itself speaks.